

BLUE GRASS BLADE.

A. T. Parker
High and Ashland East Side.
Spring.

EDITE: A HEATHEN IN THE BREAST OF GOOD MORALS.

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A PICTURE OF SOME CHRISTIAN MOTHERS.

BY JOSEPHINE K. HENRY.

The one string that preachers harp on is that "Christianity alone has elevated woman." Its twanging is din in women's ears until she considers it a crime to doubt it. The house hold slave at the cook stove, or wash tub, who never gets a word to say that all this service is a Christian duty. The woman who bears a child every year or two, who abhors, is taught that it is her "bounden duty" to multiply and replenish the earth; whether she is willing, or whether she is able. The woman who not only bears children, and keeps and supports the home, is taught that self sacrifice in the greatest womanly virtue.

The woman whose purest and noblest feelings are outraged by subordination to recognized inferiority is told that silent submission is evidence of the model Christian woman.

And so the marital slave, and house hold drudge, and the factory and field toilress struggle to possess the Christian virtues of silence and submission.

Each village and neighborhood has its martyrs to these Christian tenets, and these women are the mothers of the mental dwarfs and moral monstrosities that swarm in Christian countries, yet we are welcome to intrude upon the Christian nations because of our superiority. Today, in Austria, one of the most intensely Christian countries, pregnant women and mothers of large families are double tracking the railroad from J. I. to Salzburg. These women are engaged by the Austrian State Railroad Department. They are required to wield the pickax, break the rock with sledge hammers and take it to the top of embankments in wheelbarrows.

Today women are carrying on their back the stones and mortar for the new railroad station, at Nuremberg, Bavaria. In Austria nothing flourishes like religion, and the country swarms with priests, yet not one of them has ever protested against women being used as beasts of burden. Church and State are Siamese twins in Austria, and they see to it that women bear all the children. Nature will permit, and work them like the brutes of the field.

The negroes are the most religious people in the United States. Outside of rank barbarism are they such soulless demands made upon human beings as upon the negro women of the most intensely Christian communities in the United States. They are at once child bearers and burden bearers.

The pay they receive is not enough to keep them in working order, and often the miserable pittance paid them for their labor is demanded of them by brutal or drunken husbands, while the support of their numerous progeny falls on the mothers.

The average negro woman, either cooks or washes for white families. She lives in a hut in the slums of the city or town, with few or no comforts. She bears children as often as she will permit, and her wretched cabin swarms with her miserable offspring. Yet through heat and cold, sunshine and storm, she leaves her own children, often without food, to range the houses of the white folk, their chiefest mirth and render the lowest possible service to Christian families, who consider them the lowest of the low.

In addition to this, the Atlas contains valuable statistical information relative to the states named above, is printed on the very best quality of paper, shows the lines of the Great Northern Railway, and is every way a commendable work.

This Atlas will be distributed at the actual cost of production and will be sent to any address upon receipt of \$1. Address, E. L. WHITNEY, Pass. Traffic Manager, Great Northern Railway, St. Paul, Minn.

LEWIS AND CLARK EXPOSITION.

It is a noteworthy fact that the Lewis and Clark Exposition is the first world's fair to be held west of the Rocky mountains which has secured the aid of the Government.

"And it is also surprising what an interest is manifested in the Exposition by the people of the East. They see in it the opportunity to visit the Western country at a greatly reduced expenditure of money, and not only see the Exposition itself, but view the wonders of our Western scenery, and witness the great resources of the Northwest and the opportunities afforded. The Great Northern Railway passenger department has been flooded with inquiries as to the Exposition, and it augurs well for a big travel through the Northwest this year."

Send us a club of five subscribers for the Blade at 50 cents each. We want to increase the circulation of this paper several thousand copies this spring. Do you think

caused of being dishonest by their white employers. Whose fault is it? If the woman had living wages and had not so many land pirates preying upon her, she might be at least as honest as her employer (and that is nothing much). If I had a house full of hungry children, and had to neglect them, and slave for 5 or 6 dollars a month I would consider it a greater virtue to steal food for my starving children than getting religion and being baptized.

The traffic in women in Europe and the United States is appalling. The civilized world is profoundly stirred at the revelations regarding the traffic in women at the recent congress held in Paris, France, and so terrible are conditions that another congress is to be held at Frankfort-on-the-Main in October. It has developed that the traffic in women is organized in the same trade in negro slaves in the past. Italy, Spain, Germany, Austria, Greece, England, the United States, and South American countries are engaged in it, and have their bureaus of distribution, agents, and price lists. These countries are the strongholds of Christianity. In addition to this organized traffic in women, the highways and byways of Christian lands are lined with brothels and foundlings asylums.

Christian society stamps the fallen woman as the outcast of a system where male chastity is almost unknown, yet the church says not a word in regard to all these actual conditions, but boldly claims that "Christianity elevates woman."

The truth is Christianity itself has never done any thing in world history to elevate her body and mind, and to bring her to silence, and it never will, for the cornerstone of the system is the subjection of the mothers of the race.

The mental and moral fiber of society cannot be improved as long as women are required to be beasts of burden. Involuntary mothers, and wives of priests.

The children of the Austrian woman who build railroads, or reap the harvest in the fields for little or no pay, emigrate to the United States and betake themselves to crime.

The children of the negro woman who is the victim of Christian society, crowd into our courts and prisons, and we ascribe their criminal tendencies to all kinds of causes except the true one, yet the church and society can easily find the true sense by looking for it.

The negroes are the strongest of our types of Christian motherhood, hung upon the walls of churches and court rooms, instead of scripture texts, they might be such strong object lessons as to create a revolution. On the whole it might seem more important to any country to have a race of noble and grand mothers, than to double track it with railroads, ornament it with splendid churches, or spread royal feasts.

Beside these types of Christian motherhood mentioned there are numerous others varying only in degree.

The widow's mite is one of the teach cards of the pulpit and it is played for all it is worth. The church asks for, and accepts all service, and all contributions from the poorest and most oppressed classes of women.

The widow lays her mite on the "alter of the world" and the altars and offerings of the widow to obtain the mite is never thought of.

It is landed safely in the collection box. The women of wealth who are at ease in Zion are another type of Christian mothers. They do not bear so many children as the women of the poor classes, neither do they suffer and sacrifice as much, but they bear the same load of credulity that their sisters do, the belief that Christianity has elevated them to the position they occupy. Take from the dull woman her luxuries surrounding, gained for her by the exercise of intelligence and giant energy and all the Christianity in Christendom cannot save her from joining the vast army of drudges who are today the wards of the church. The eagles of intelligence rejoice, and the owls of superstition mourn when one woman discourses that Christianity is her enemy, but the voice of her friend as she has been taught.

Neither men nor women are either spiritual poes, nor trained thinkers, but they are both very weak and very erring creatures and Christianity for its own interest has bound them up

with oaths, vows, and loaded them down with stringent obligations.

The comparison of the condition of heathen and Christian women is used as proof that "Christianity alone elevates woman." The truth is, the heathen women are slandered, their condition is not so bad as it is painted, and the condition of Christian women is not so elevated as it is painted. There is a vast amount of method in the conduct of Christians.

Chapel echoes, and pulpit catch words serve to delude, but they do not always convey the truth.

No! Christianity has not elevated women. If it has, why is the world swarming today with credulous gorging thin wasted parson's puppets? Why is it that the world is swarming with the noodies, not one in a thousand fit for either a husband of a father?

Women must be rescued from superstition to bear sages, or a race of moral and mental heroes.

Woman has the power of liberate the Reason, and thought of the highest radial promise of the world. Will she do it?

Let her range before her mental vision the pictures of women of Christendom, and ask herself if the "Christian elevation" of woman is all it is painted to appear by the clergy.

Woe to the world as long as priest craft trades on the heart of woman. The heart with its strength and weakness, its appetites, its fears, its desires, its aspirations, and woe to Christianity, when the times arrive for it to reckon with woman's awakened intellect and reason.

Versailles, Ky.

THE HUMAN EMOTIONS

The human emotions are characterized by Spencer as the strongest thing in this world, and I do not care to dispute his statement.

Feeling is the basis of thought and though our five senses all feelings, all emotions, are roused and produced. We feel, therefore we think, and there is nothing more in need of restraint and regulation than our thoughts, when they are not dominated by reason, they run wild and are the sport of passion and prejudice. Reason is the supreme faculty in man and should be his guide in all things, for it alone can distinguish between truth and falsehood, right and wrong. If the emotions are not subject to its influence, we may and can expect the most absurd and foolish things in the conduct of human beings.

Because man is denied the right to unrestrained outlet to their feelings. Because they are the enemies of man and should be his guides in all things, for it alone can distinguish between truth and falsehood, right and wrong. If the emotions are not subject to its influence, we may and can expect the most absurd and foolish things in the conduct of human beings.

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duet, as the religious emotions, and religion holds him in her grasp, it is when not tempered by reason and ability work to make the human race what it might be and should be.

Therefore speed the time when it will be buried in the deep grave of oblivion.

CHANNING SEVERANCE
Los Angeles, Calif.

EPISCOPAL

CLERIC ON A BIG JAMBOREE.

Second Fall of Rev. Mr. Ware of Deadwood.—Puts Bishop Ware in a Dilemma.

SIOUX CITY, Iowa, July 13.—Episcopal church circles of South Dakota are greatly stirred, and Bishop W. H. Ware, of Sioux Falls, is in a quandary about what disposition to make of his archdeacon, the Rev. T. C. Ware, of Deadwood. The archdeacon has taken a headlong tumble from grace and has been in a hilarious spree. His arrest in Lead City was followed by the intervention of influential friends, and he was spared the further humiliation of being lodged in jail.

The Rev. Mr. Ware is archdeacon of the Black Hills district, one of the wealthiest and more important divisions of the Episcopal diocese of South Dakota. He is a man of fine talents, generous to a fault, the head of an adored family, and has accomplished excellent results in the church. His disgrace, therefore, is keenly felt throughout the State.

If the archdeacon had been less riotous when indulging in wine the affair would have had a chance of being hushed up. But he scandalized people in the hotel where he was staying, and roamed the street using uncouth language. Apparently he found delight in ordering pedestrians out of his way, and then saying, with a guffaw, "When I'm good I'm very good indeed—but when I'm bad I'm horrid."

He had a companion for a time, an Englishman, who discreetly got out of sight before the police intervened. Friends who were leading him into a quiet street passed a church where a service was being held. Mr. Ware insisted upon going into the church "to say a few words." If he had not and his natural inclination is to be pleasant and gay, he would have been safe and happy, he can't want to go through life under the influence of his emotions. He will want to feel and to be acted upon by others and the conditions that fate brings to him and makes so strong and potent. But the man of thought and intelligence, the man who sees and knows how practical the affairs of life are, and how necessary it is to be guided by reason and judgment in all things, will not be found trusting to the emotions to lead him through life. Imaginary joys may be pleasant to experience, but they are neither safe nor desirable, and men of good sense will always prefer standing on solid ground and dealing with facts instead of fancies.

The Rev. Mr. Ware is shown to be a poor form of amusement and fitted only for those who do no serious thinking or are lacking in the power to reason. Such people are to be pitied in their weakness, but ensure should be bestowed on those crafty and designing leaders who fool with them for power and profit and work the religious emotions into foolishness and frenzy. They are the enemies of mankind, the foes of intellectual development and the present barriers to reason and common sense, and while human weakness makes it possible for them to exercise such control over the emotions their power for evil and injury will continue. The intellect they never seek to reach, but on the emotions they play continually and by so doing make men and women absurd in thought and action.

Any emotion when divorced from reason will do the same thing, but none is so much from such freedom from reason as the term religion, therefore we see why religion makes more fools and fanatics than anything else; and that is why special reference has been made to this religious emotion in this comment. As the chief element in religion is fear, and it is built upon fears that are baseless. It is repeat and reiterate the world has no need of religion and would be better off without any. Every man who strives to perpetuate the word religion in any form is doing an injury to the race, for the word morality embodies all of man's duties to man and the entire animal kingdom, and beyond that he has none. With religious beliefs of all kinds destroyed, mortal man would be a more rational being than he ever has been, and his other emotions would readily conform to reason with a little practical experience and some education. But while

DR. WILSON'S ROME BOOK.

Work on Dr. Wilson's Rome book is going ahead in good shape and it will probably be ready for those who have subscribed in the next three or four weeks. If you want it send in your order, either with the money or without, if you haven't got it at this time.

The Doctor is at his book and the book and those who fail to get one or more copies will be disappointed. The price is only \$1 and it is going to be a book that ought to sell for at least \$1.50.

INGERSOLL'S MEMORIAL PICNIC

To Be Held in Moffit's Grove, near Newton, Iowa, August 13th, 1905.

The annual Liberal picnic held in E. B. Moffit's Grove, near Newton, Iowa, will be in memory of Col. R. G. Ingersoll. C. A. Windle of Chicago, editor of the Galling Gun, and one of the foremost orators of the Central West, will deliver the address. There will also be music, recitations and other entertainments to make time pass pleasantly as well as profitably. Remember the date, Sunday, August 13th, and make preparations to attend.

K. of P. FAIR
NICHOLASVILLE
One Fare for the Round Trip
(Plus 25 cents).

VIA
QUEEN & CRESCENT ROUTE
Tickets on sale August 29th, 30th and 31st; good returning September 1st. Ask ticket agents for particulars.

GIVE US A REST ON THE MILLIONAIRE

I get so tired reading of and hearing about millionaires that I wish I could emigrate to "Poverty Flat," or that they would emigrate to "Jerusalem the Golden." It seems to me the climate, soil and locality there would suit them exactly.

Poor old Mother Earth does not seem to be a suitable place for the abode of such fine folks.

It might be a good idea for Edward VII to colonize those of royal blood, and royal fortunes, and I wish he would, for we might then have a rest on the millionaire.

The American press devotes its greatest energies to exploiting the millionaires. Telling of their summer and winter places, regal wardrobes, and jewels, yachts, diamonds at \$1,500 per plate, \$5,000 collie dogs with retinue of servants, automobiles, dinners to millions, weddings with distinguished and valuable display. All this and much more are dished up daily to the American public.

The influence of all this enters into the daily conversation of old and young, until every one you meet rings in the conversation something about their millionaire relative, visitor, or great grandfather's step daughter's cousin's niece, who is going to marry a millionaire, or is being divorced from one.

It seems to me people have gone daft on millionaires.

It may be there is a good deal of counterfeit coin in the millionaire's coffers, alloyed dollars and watered stocks, that would not pass current over the bank counter, and then again all these may be up to the gold standard.

Never having had experience in handling millions, I have only newspaper authority on this subject, but I know from actual contact with them that the average industrious struggling man and woman is in the fierce battle of life and it requires earnest effort to earn an honest dollar.

I see people who have a solid complete set of all the expenditures of millionaires, who have not a dollar in their pockets or any where else to bless themselves with. This talk about \$100,000 houses, \$25,000 dinners and \$500 gowns, is like the talk of the person about streets, slippers, crowns and harps in New Jerusalem.

Whether these things are true or false, the eternal harping on them is both disgusting and cruel in a country that is swarming with beggars, paupers, half clad and homeless poor, starving sewing women, legions of desperate minors and helpless families, and indigent children working at starvation wages in factories and stores.

These appalling conditions struck the tenderest chord in the great heart of our own Robert G. Ingersoll, when he said: "I don't see how it is possible for a man to die worth five or ten millions in a city full of want, when he meets almost every day the withered hands of beggary, and the white lips of famine. I should not think he could do it any more than he could keep a pile of lumber when hundreds of thousands were drowning in the sea."

Think of a woman wearing hundreds of thousands of dollars worth of jewels and guarded by police to keep her from being robbed in this Christian country. Think of women wearing gowns that cost thousands while in the slums of the city's own cities other women are giving birth to children in cellars, in beds of mouldy straw, without a garment to put on the new-born infants, and the Sheriff knocking at the door to evict the women in travail.

An impassible gulf is fixed between our millionaires and paupers, but the half way house between the two is swarming with those who have the bone and sinew of civilization, the creators of wealth, the guardians of morality, who realize every hour that life's pathway has its thorns, its debris, its foul odor, its dark pestilential scenes, and terrific battles which crush that which is noblest in the human heart.

Strange old world this! While the millionaire drives his automobile at so miles an hour and finds death, the pauper infant is thrown into the morgue. While the millionaire writes with several lines and jewels written in red water about joy, jubilee and Jezebel, the wretched outcast, the victim of poverty and lust suicides and is "thrown in with the city's dead."

While the millionaire is giving feasts at hundreds of dollars a plate, the struggling young man who can

not find work puts a bullet in his brain.

Is it any wonder that suicide has become a mania?

Is it any wonder that all this talk and print about millionaires breed discontent, discouragement and despair?

Is it any wonder that the masses feel that Christianity has dropped them through the riddle of sin, and turned her pious attention to savagery of foreign lands? We have miles of miles to the millionaire, and the Gomorrah of our dens of doom overshadow all the splendor of the millionaire's palace.

The woman in the palace brings forth a son for Harvard or Yale who revels at Sherry's or plunges at Monte Carlo, until he dies of his excesses. She brings forth a girl to be traded to a prince for a title.

The mother in the slums bears wretched children by the dozen, compounds of criminals and prostitutes, destined for the prison, the brothel, and gallows. After 18 centuries of the Gospel of the Galilean is this the picture. Ward McAllister wrote an inside history of society's exclusive 40th, but "The bitter cry of outcast America" is yet to be written.

In the face of all this we go talking about millionaires as though we knew what we are talking about. But we don't. Who ever saw or heard a million dollars outside of the bankers?

Who can realize how much money a million is?

The people in business life who deal in millions are few and far between. A few more deal in hundreds, but the masses of the people (and, reputed ones too) handle only dollars and cents, and consider themselves lucky if they can have a few either in their pockets. All this gush and talk about colossal fortunes is at once unwise and disgusting and more often than otherwise every time a flashlight is thrown on them it knocks a naught off the calculation. The people with common sense in their heads and common cents in their pockets are the dependence of this weary old world.

Give us a rest on millionaires. Personally I have nothing against them, and I wish them well, but I am weary of hearing of them.

I guess they will go right on until they run against something they were not expecting.

Strange things are happening and stranger things are in the future.

Versailles, Kentucky.

END OF THE CHICAGO STRIKE.

The Chicago strike has ended after a struggle of three months and a loss of 30 lives and thousands of dollars to the strikers, many of the old employers having lost their places.

If the strikers had gained their demands it would possibly have still been an ultimate loss to them. A working man may, by doing his best for his employer, in every way, as it is right that he should do, gain the good will of his employer so as to induce him to do for the working man even more than the letter of their contract requires, but it will be a rare case when a poor laborer can force a rich employer to do for the laborer any more than simple necessity demands.

The congregation was a small one, comprised mostly of women and children, and he had proceeded about half way through his sermon when the presence of the mob was discovered by the little girl that had accompanied the minister, who cried: "There are those murderers."

Little Girl Saved Him.

The minister at once attempted to leave the pulpit, but to do so he had to pass out by the mob, and but for the fact that some of the little girls close to him and the wardrobes the ruffians, the mob not desiring to hurt the little girls, and he had passed out into the dark, and once past them he made good his escape.

A number of pistol shots were fired in his direction. It is not known whether the mob intended to merely beat the minister or kill him outright, but it is supposed they merely intended to give him a severe beating. Rumor has it that he had provided a leather strap with which to whip him. It may be that they became enraged at his escaping and shot to hit, or may have only fired the shots to frighten. It is this was their object it had the desired effect. It is not known who were in the mob, but it is said there were twelve of fourteen people of Casa.

Just what the mob grievance is, is not generally known. It is said that the Rev. Gray bears an excellent reputation, and is an able minister.

He left town this morning. Considerable excitement prevails in the little town on account of the affair.

Many of the citizens express their regrets on account of the affair.

In that connection there are three things that now more than ordinarily forcibly are called to my attention. We make ourselves and others un-

happy when the most ideal labor union is debatable. Labor is commodity that has its value in the market just like any other commodity and this value is determined by supply and demand just like any other commodity, and therefore when labor is too cheap rivalry among employees will raise it and when it is too high concert among employers will lower it; so when all the time and expense of belonging to a union is considered, I believe it would generally be better if each laborer would rely upon himself and his own good reputation for his success.

If any one organization of laborers succeeds it must necessarily be at the expense, at least partly, of other organizations.

If shoemakers, for instance, advance the price of their labor, the manufacturers who have to pay them the advanced price have to charge more for their shoes, and every union laborer in any other department has to pay more for his shoes. And so, if every laborer, in every department forces up the price of his labor that same laborer will have to pay higher for all he gets, and so there is no ultimate benefit to him. If a laboring man gets twice as much for his labor, and has to pay twice as much for all his buys or rents or hires, he certainly will not be benefited.

An aggravating loss to the laboring man is the money that has to be paid to the editors of labor union publications and labor union agitators, none of whom produce anything.

The best thing is for every man to take care of his own business and to get the best wages that we can simply upon our own merit.

GIRLS SAVE HIM FROM MOB

Assaulted at Case, Ark.—Had Been Warned Not to Preach There Again.

Disregarded The Threats—Carried his Little Child With him to Church.

Mob Attacked Him During the Progress of his Sermon, and While Trying to Escape From Them a Number of Shots Were Fired at Him.

Casa, Ark., June 27.—Rev. J. L.

Gray, a Methodist minister living at Potsville, Ark., was assaulted by a mob of Casa citizens last night while in the middle of his sermon, which he was delivering at the schoolhouse. It seems that the Rev. Gray had been warned not to attempt to preach in Casa, but notwithstanding his warning, he came into town yesterday evening in a buggy, in company with his little girl, it is supposed, for protection, thinking no one would attack him on account of her presence.

Many jests and taunts were made to and about the minister as he drove through town on his way to where he expected to put up for the night. He had sent word he would reach Casa to preach last night; that he was attacked by violence and that it was fear that kept her from making the accusation sooner than she did. She will appear before the justice at the preliminary hearing and testify against Meeker.

It is a most sensational case, the charge is a serious one and it is best that prejudice be held in check on both sides until facts are more fully known.

OPINIONS OF CHURCH FATHERS

And Other Lights of the Christian System Regarding Women.

According to St. Bernard, "Woman is the organ of the Devil."

St. Anthony, "Woman is the fountain of the arm of the Devil; her voice is that of the serpent."

St. Bonaventure, "Woman is a serpent ready to sting. She is the lance of the demon."

St. Cyprian, "Woman is the instrument which the devil uses to gain possession of us."

St. Jerome, "Woman is the gate of the Devil, the road of iniquity, the sting of the scorpion."

St. Gregory the Great, "Woman has the poison of an asp, the malice of a dragon."

St. John Damascene, "Woman is a daughter of falsehood, a sentinel of Hell, the enemy of Peace; through her Adam lost Paradise."

St. John Chrysostom, "Through woman the Devil triumphed, through her Paradise has been lost; of all wild beasts, the most dangerous is woman."

Talmed, "When thy daughter has reached maturity set one of thy slaves free and betroth her to him."

Jewish Prayer, "Blessed art thou, O Lord, who has not made me a heathen, a slave or a woman."

Luther, "No gown or garment worn becomes a woman, than that she will be wise."

John Wesley, "Giving up witchcraft is giving up the Bible."

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ARRESTED FOR RAPE

Rev. R. W. Meeker of Dunlap in Crawford County Jail—Free Methodist Preacher.

Is Accused of Raping His Sister-in-Law Mrs. Orrie McElwain of Willow Township.

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CASES

All the above in the new Model, thin Silverine Screw Case.

Cases of Fathys, Crown or Deuber filled gold screw case, guaranteed by manufacturers for 20 years, artistic hand chased or plain, \$2.00 more; hunting \$3.00 more. In 25 year case, \$3.00 more in 30 year case. In cases guaranteed for all time, screw, \$3.00, or hunting, \$3.00 more than in Silverine case. Prices of solid gold case on application.

Every watch guaranteed fresh and new from factory (no "shopkeepers"), an accurate time-keeper and, if well used, good for fifty years or longer. Will be kept in order for one year. Beware of "Special" movements and cases made nobody knows where, and which you cannot price intelligently and buy everywhere. Also of die-work (stamped) "engraved" cases—they are a fraud. Those listed above are known to be the best watches made, and—if watch is new and perfect—you are safe to buy them where price is lowest. I pay freight.

LADIES' GOLD WATCHES.

Large (6) size Elgin, Waltham or Hampden, 20-year gold filled

latest style, artistic hand-chased, 7 jewels, \$10; 15 jewels, \$12.50; 16

jewels, adj., \$17. Small (4) size 7 jewels, \$11.50; 15 jewels, \$15; 16

jewels, adj., \$18. "Riverside," extra fine, \$26. In 25 year case, \$3

more. In 10 year gold case, \$10 to \$50 more. In 25 year case, \$3

more in plain gold case, \$10 to \$50 more. Latter with diamonds

all in plain box, propad, with guarantee.

CHAINS.

Long Guards, latest style, slender links, opals or other sets in

silver, rolled plated, \$1, \$1.50 and \$2. Best Filled Gold, \$2.50, \$3 and

\$4. Extra Heavy, \$5. Solid Gold, \$4, \$5 and \$6. Gentle's Chains,

same variety. Orders filled from any catalogue at same price or less. Cash refunded at option.

DIAMONDS, PEARLS, OPALS, ETC.

I am an expert in this line and will save you 20 per cent if you will order of me.

Send for price list of Jewelry, Freethought Badges, Rings, Silver and Plated Ware, Optical Goods and My Tract, "Theism in the Crucible," free.

PRICE LIST

MEN'S NEW MODEL 16 SIZE WATCHES

HAMPDEN: "No. 104," 23 jewels, \$32; "105," 23 jewels, \$36; "Wm. Kinley," 21 jewels, \$28; same, 17 jewels, \$12; "General Stark," 17 jewels, \$10; 15 jewels, \$8; 7 jewels, \$6.

WALTHAM: "Riverside," 23 jewels, \$50; "Vanguard," 22 jewels, \$30; "Bridal," 17 jewels, \$21; "P. S. Bartlett," 17 jewels, \$12.50; 15 jewels, \$9; 7 jewels, \$6.

ELGIN: "No. 156," or "162," 21 jewels, \$40; "270," 21 jewels, \$25; "242," or "246," 17 jewels, \$22; "242," 17 jewels, \$18; "241," 17 jewels, \$12; 15 jewels, \$8.50; 7 jewels, \$6.

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OTTO WETTSTEIN

110 N. KENSINGTON AVENUE LA GRANGE, ILL.

happy by speaking unkindly of others. Of course other people do wrong just as we do wrong, and there are times when it is right to say this, but in a large majority of cases, the wrong that is attributed to people is unjust, and to speak it, hurts them and hurts us who speak it.

If we do not think evil of others we are not apt to speak it, and if we use good judgment we are much less apt to think evil of others because we have no other idea that people are better than we thought they were, and we often find that they are worse than we thought they were, and all of us realize that if people knew our troubles as we know them we would have more sympathy for us.

Another thing is that we suffer more from the anticipation of evil than we do from its actual presence. But it may be the dread of against evil that makes us guard against it and avert it. But in my own experience I have suffered more from troubles that I felt were liable to come than those that actually came.

Another great source of trouble is being in debt. I do not believe that to be poor, if not in debt, is a common source of unhappiness, but I do believe that hardly anybody can be happy and be in debt, and I believe it would be better almost to suffer for the necessities of life, than to suffer from debt.

If we are in debt it is not best to try to conceal it, but to live more economically. If we are people who are trying to teach laboring people how to do less work and to save wages would spend the same effort and money in teaching them to be more conscientious and to live more economically they would do more good.

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M. Thomas during a fight in a church on Folley Creek, Lee county, last night. Miller entered the church, according to reports received here, and announced that he was the best man in the house. Cree and Thomas disputed this and the shooting followed. A mob formed to lynch Miller, but the Sheriff took him safety to Beattyville and jail.

SANDY SAW DOUBLE.

A Scotch minister and his friend, who were coming home from a wedding, began to consider the state into which their rotations at the wedding feast had left them.

"Sandy," said the minister, "just stop a minute here till I go ahead. Maybe I don't walk very steady and the good wife might remark something not just right."

He walked ahead of the servant for a short distance and then asked: "How's it? Am I walking straight?"

"Oh, ay," answered Sandy thickly, "ye're afecht—but who's that 'who's with you'?"—Harper's Weekly.

A clergymen who was out walking one Sunday came across some boys who were playing baseball in a vacant lot. Going up to one of them who had just been struck out, he said, "Young man, don't you know that it is very wrong to play base ball on Sunday? What would your father say if he knew about it?" "You'd better ask him," was the reply: "he's playing shortstop."—Harper's Weekly.

Residence Unknown.

First Citizen: "That new neighbor of ours, Mrs. Jones seems an ill-natured sort."

Second Citizen: "Why, I called her up on the telephone yesterday and asked her if she had any idea where her husband was staying and she rang off without answering me."

Second Citizen: "I don't wonder he's dead."

A Possibility.

My little boy, five years old, so writes a Chicago mother, was talking about God the other day. I told him that God gave us everything we had. He turned to me after thinking awhile and said: "Mamma, what would we do if God was to go broke?"

Agnosticism at Home.

"Pa, what's an Agnostic?"

"One who doesn't know."

"Jimmy! The way ma talks you must be about forty-six different kinds of an Agnostic."

She: "Do you suppose real angels have wings?"

He: "Well, you haven't."

Lee County Man Loads Up on Liquor and Slays His Man at Church.

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But when the most ideal labor union is debatable. Labor is commodity that has its value in the market just like any other commodity and this value is determined by supply and demand just like any other commodity, and therefore when labor is too cheap rivalry among employees will raise it and when it is too high concert among employers will lower it.

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